



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

DAS WAHRNEHMUNGSPROBLEM VOM STANDPUNKTE DES PHYSIKERS, DES PHYSIOLOGEN UND DES PHILOSOPHEN. Beiträge zur Erkenntnistheorie und empirischen PSYCHOLOGIE. By Dr. Hermann Schwarz. Leipsic: Duncker & Humblot. 1892.

Dr. Hermann Schwarz treats the most fundamental problem of philosophy—viz. that of perception. He says in the preface: "There is a triple state of facts to which obvious yet strange as it appears to thought, the attention of the naturalist and the philosopher is drawn: the physical, the physiological, the psychical." The physical is the empire of mechanical motion that can be observed with great accuracy to take place everywhere. The physiological is the fact that when certain impressions produce mechanical effects upon the nerves, the result consists in certain sense-data; nervous action is accompanied with sensation. The psychical state of things exhibits the fact that whether or not we want it to be so, colors, sounds, odors, tastes, and touches are always referred to external things, never to the own internal states of the mind. Every one of these facts is strange in itself, for every one represents the contrary of what might be expected *a priori*. Who would expect that the machine-like world of jostling atoms and the glorious world of colors and sounds should have anything in common? And the sense-organs appear to the physiologist as mere physical apparatuses modifying the ether-vibrations somehow. We do not see on the one hand how consciousness can acquire information concerning the external world and on the other hand, how motions can develop something so heterogeneous as is consciousness. If we were confronted with one set of facts only, everything would be plain, but this triple set of facts produces a problem, it makes an explanation necessary and to this explanation Dr. Schwarz has devoted a careful investigation of some four hundred and odd pages.

Schwarz distinguishes two elements in what he calls "ingenuous realism," (1) its methodology and (2) its metaphysics. The methodology of physical science consists in arranging the sense-data, while the metaphysics assume that the objectivity of the sense-data is correctly represented as "things, qualities, and effects." Natural science arrived at a scepticism of the usual metaphysics of naïve realism by a correction of the ingenuous-realistic method, and Kant by critically investigating the background or frame of its theory of cognition. The question is, What is altered by physical science in the conception of ingenuous realism, what by physiology, what by philosophy and why?

In the consciousness of an ingenuous realist the data of touch receive a preference over those of the other senses, which is due to their greater stability. The color of an object disappears, the sounds cease, while the objects remain comparatively the same things to the sense of touch. Thus they are considered as the real objects having certain qualities which produce the phenomena of the other senses. This view is called by Schwarz the first methodological dogma of ingenuous realism. The second dogma is the conception that sense-data are considered as relatively permanent. So colors are conceived to exist objectively in the dark, an error which has

been sufficiently explained by Helmholtz in his "Physiological Optics," § 26. The third dogma completes the second; it is the view that the relative permanence or disappearance of the qualities of objects depends upon causes. Fire is said to be the cause which makes a wire red-hot. The ingenuous realist knows no reciprocal causation, no action and reaction, no *Wechselwirkung*. He assumes in addition to the objects certain force-beings which are regarded as the causes of all change. The sun is said to produce light.

Schwarz explains very well how this view of ingenuous realism naturally arises and also how in the progress of thought it naturally corrects itself. Suppose there were thinking beings with whom smell took the place of touch and sight, would not their world-conception be based upon the data of the sense of smell as is ours upon the data of mechanical motions? If the females of a certain butterfly (*Frostspanner*) are caught in the country and placed at a great distance in some house of the city, the males will be seen on the next morning in great numbers fluttering before the window of the room in which the females are kept. What a perfection of the sense of smell while the senses of touch and sight are very poorly developed! The dog owes his intelligence mainly to the development of the sense of smell. Would not beings whose intelligence is mainly due to the sense of hearing rather attempt to hear the world than to grasp or comprehend it,—to *behorchen* rather than to *begreifen*?

Ingenuous realism is not consistent, and its methodology leads to alterations of its metaphysics. We shall have to attribute either to all the sense-data objective reality or to none of them. The data of touch cannot be treated as exceptions and thus we have the alternative either to return from our scepticism to realism, not to the ingenuous but to a critically modified view of it, or to adopt the extremest form of idealism, be it that of Berkeley or the subjectivism of Fichte.

The author (not unlike Professor Avenarius in his book "Der menschliche Weltbegriff") takes the former view. He says in the concluding chapter (*Die Mängel der Ding-an-sich-Hypothese*): "This view, viz. that of ingenuous realism, "will in the end of our inquiry be seen to be not only the most natural, and practically considered the most useful metaphysical theory, but also that conception "which is freest from all theoretical obscurities" (p. 381).

We believe that the book which contains much valuable material, would have been more useful than it actually is, if a chapter had been added containing a summary of the whole inquiry and delineating in great outlines the critically modified form of realism whose most appropriate name we should say is monism—not materialism or mechanicalism which allows all facts to be swallowed up by the conception that the world consists only of matter in motion, but that monism which is a unitary view of the whole, mindful of the fact that the sense-data as well as our concepts are one-sided aspects only of the one and all. If we bear this truth in mind we shall avoid from the beginning the three dogmas (alias errors) of ingenuous materialism.